K. Cureau de la Chambre (M.)

A DISCOURSE ON THE PRINCIPLES OF CHIROMANCY.

By Monſieur *de la* CHAMBRE, Counſellor to the King of *France* in his Counſels, and his Phyſitian in ordinary.

Engliſhed by a Perſon of Quality.

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BRITISH MUSEUM

An Advertiſement TO THE READER.

THe Diſcourſe I preſent was not as you may imagine, a Deſign made for Paſtime, or which I undertook meerly to ſatisfie the curioſity of one of my Friends; beſides the care I took to content him, I intended to free my ſelf from the Obligation I had contracted with the Publick; and I did beleeve that with one and the ſame thing

I might pay a Debt, and make a Preſent. If you remember, Reader its long ſince I engaged my ſelf to bring to light, *The Art to know Men*, whereof I have already publiſhed ſome Treatiſes; and as a Debtor that hath Credit, becauſe I could not pay all in ready Coin, I endeavor by degrees to acquit my ſelf as it comes into my hands; its without doubt in the ſame bond with that of my great Debt, ſince its part of thoſe *Preliminary Diſcourſes*, which ſerve as an Introduction to the whole Science; for as it is compoſed of ſeveral Pieces, and that *Metopoſcopy* and *Chiromancy* are not the leaſt conſiderable; this work examines

mines the Principles thereof, and in my opinion demonſtrates by Solid Reaſons and Obſervations drawn from Phyſick, that they are far better eſtabliſhed then til this preſent moſt men have beleeved. Its very likely, that the ſearch of ſo hidden a thing, wherein *Cardan*, *Appomenſis*, *Achillinus*, *Patricius*, and ſo many other great Men have laboured with ſo little ſucceſs, may provoke you to the curioſity, to know how well I may have ſucceeded herein; nay I ought even to hope, that if I do not altogether ſatisfie thee, the difficulty of the undertaking, and the courage I had to attempt it, will cauſe me ſomewhat to deſerve

ſerve thy approbation, or at leaſt excuſe; nay, I muſt require one of them, if thou deſireſt from me thoſe other Treatiſes which with this are to make their Entry and to be the Frontiſpiece to that Miraculous Art which I have promiſed; otherwiſe thou wilt exempt me from the paines I ſhould take to finiſh them, and thy ſelf from the troubleto read them.

22 [illegible] 63

TO
Mr. BEJET
Doctor in Physick.

SIR,

WHen you sollicited me to set down in writing the entertainment which we had together touching Chiromancy; and that you endeavored to perswade me, that the publick ought not to be deprived of what you heard me speak on that subject; I remember my self of what *Socrates* his friends desired of him, that he would give leave his picture might be drawn, and the confusion he was in

after he had ſatisfied their deſire; for before, thoſe defects which Nature had placed in his face, were ſcarce minded till then, when preſently they began to finde them out, and after they were preſented on the cloth, they were even decided. The ſame without doubt will happen to me, when I ſhall commend to paper thoſe Diſcourſes, the recital whereof you aſſured me was ſo pleaſant unto you. They will no longer have the grace of novelty, which then they had. They will not be accompanied with thoſe delights of walking, and converſation which rendred them graceful; and appearing now to the eyes, whoſe judgment is far more ſevere then that of the ears, they will have no defect which will not be remarkable, and which will not burthen me with ſhame and regret for having obeyed you. What will then become of me when I ſhall have other Judges beſides you, who are my friend, and who are curious in thoſe kind of Sciences: and when I

ſhall

ſhall finde amongſt the publick all minds preoccupied with the opinion that they are but vain knowledges, all whoſe promiſes and principles are but imaginary: Notwithſtanding all theſe dangers wherein you engage me, I ſhall ſatisfie your deſire, and remit thoſe things that I then told you for a divertiſement to a more ſerious Examen: For after this ſecond trial which you are to make, if you judge them of good allay, I ſhall never doubt but that they may and ought to be admitted into the commerce of learning. And certainly, if there be any thing that is reaſonable in thoſe conjectures which I have made, and if at leaſt they may but bring forth the ſuſpition of a Truth, which hath hitherto been unknown, it's fit to give the publick notice, were it but to provoke ſuch who labor in ſearch of thoſe wonders, which God hath hidden in man, to make a more ample diſcovery of this, and to add hereunto their obſervations, who may perfect what I have but begun. For how baſe

and vile ſoever Chiromancy is, Philoſophy may finde ſubjects therein not unworthy of her higheſt and nobleſt meditations; She diſdains not to deſcend to the more obſcure Arts to enlighten them, and like the light of the Sun, which mixeth it ſelf with all impure things, without corrupting it ſelf, and draws from them vapours which it elevates, even to the higheſt Regions of the Air, ſhe abaſeth herſelf without blemiſhing her dignity to the loweſt effects of Nature and of Art, and draws from thence knowledges which ſhe may place in the rank of moſt ſublime ſpeculations. And without doubt although I am none of thoſe by whom ſhe may bring to paſs ſuch great deſigns; Yet I beleeve I have met with ſomthing which is not unworthy of her cares, and which ought not onely to content the curioſity of all thoſe who love Chiromancy, but which may alſo ſerve for the uſe of Phyſick; for if I can but eſtabliſh this Principle, *That every noble part hath a certain place in the*

the hand that is affected to it, and with which it hath a conciliation & a particular Simpathy; Beſides that, this will be a great prejudication for the diſpoſition of the Planets, which this Science hath collocated in the ſame places, and whereof it hath made the chief foundation of all its rules. Stong preſumptions may be alſo drawn from thence, to judge of the good or ill diſpoſition of the principles of life which may be known by the hand, and that amongſt the other parts of the body there are, as there are in this, relations and Simpathies, which depend not on the diſtributions of the veſſels, nor from the ſtructure which they have, but from a ſecret conſent which ties and aſſociates them together; which will be no ſmall ſecret for letting blood, and for applying remedies to certain places, as ſhall be ſaid hereafter.

To the eſtabliſhment therefore of this great Principle, I ſhall now imploy my ſelf. For to defend to the particu-

lar Rules of this Science, and to give the reaſons of them, as you have heard me on ſome of them; beſides that it were to offend the ſeverity of Philoſophy, to amuſe it about ſuch things which are for the moſt part falſe or uncertain, being not verified by juſt Obſervations; it were to much to flatter the blindeneſs of thoſe who afford them more faith then they deſerve, and even to abuſe the time which our imployments require.

But that you may not complain of this fore-ſhortning, I ſhall add to thoſe Diſcourſes which I entertain you with all thoſe Reaſons which at firſt made me have a ſuſpition, that there was ſome truth in Chiromancy, and that it might have more aſſured grounds then many have imagined; And I doubt not but they will produce the ſame effect in the mindes of ſuch who will conſider them, without preoccupation, ſince thoſe very things which ought to render them ſuſpected, and give a repulſe to thoſe

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who would imploy themſelves therein, are thoſe which may authorize it, and breed a deſire in them to have the knowledge thereof.

In effect, as the firſt and principal Foundation of Chiromancy is the diſpoſition of the Planets, which it hath diverſly placed in the Hand; for it hath placed *Jupiter* on the fore-finger, called the Index, *Saturne* on the next, the *Sun* on the third, *Mercury* on the fourth, *Venus* on the thumb, and the *Moon* on its inferiour part. This foundation I ſay which overthrows the natural order of the Planets, and which conſequently rather ſeems to be the Capritio of the firſt Inventors of this Science, then any reaſon they had to rank them ſo, is far from rendring it ſuſpected of falſehood; from thence I conceive it rather one of thoſe things which affords us the firſt ſuſpitions of the truth thereof. For the Humane Soul, which is ſo great a lover of proportion, and which never fails to adorn and enrich her imaginations,

whereſoever ſhe can inſinuate it, cannot have forgotten it here without cauſe, and that ſhe hath been forc'd by the truth of experiences which have been made, to change the order of the Planets, which it hath ſo exactly preſerved in Metapoſcopy, and in a thouſand other occaſions, where it had the liberty of application : And without doubt, were it a pure imagination, it would have been more eaſie, and more reaſonable to have placed *Saturne* on the fore-finger, *Jupiter* on the ſecond, the *Sun* on the fourth, and ſo to have followed that order which the Stars obſerve among themſelves, then ſo to tranſpoſe them as they have. Now if they were to have been changed, it ſeems it would have been more fit to have made the greateſt finger govern by the greateſt Star, or to have aſſigned it that which was moſt moveable, rather then the third, which is leaſt active.

So that there is a great probability, that ſo extraordinary a diſpoſition of the

Planets

Planets is not the work of their fancies who firſt found out this Science, but of that neceſſity which they had to follow the reaſons and experiences which marked out this truth.

But the obſervation which *Ariſtotle* reports in his Hiſtory of Animals, encreaſeth this firſt ſuſpition. For in that incomparable work, wherein we may ſay Nature hath diſcovered and explicated her ſelf, He aſſure us, that there are lines in the hand, which according as they are long or ſhort, remark the length or ſhortneſs of life. And as this is one of the firſt of the rules of Chiromancy, its to be beleeved that he was not ignorant of it, and that that admirable man would not introduce into a Hiſtory, which was to be one of the faireſt Pictures of Nature, any thing that was doubtful of the Truth whereof he was not well aſſured. That if it be certain, as experience hath ſince confirmed it, there is no reaſonable perſon who will not judge but the hand ought

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to have a ſtronger connexion with the principles of life then all the reſt of the exterior parts whereon theſe marks are not to be found. That theſe mark are the effects whereby the good or ill diſpoſition of thoſe principles from whence they proceed, ought to be made known. And finally, that in this part there are wonders which hitherto are not well known; and that if we could finde out the knowledge of them, we might perhaps diſcover that which Chiromancy boaſts of.

To conclude, He that would but mind that thoſe lines which are in the hand, are in all men different: That in one perſon they change from time to time, and that all this diverſity can proceed from no other internal or external cauſe which is known to us; he muſt be conſtrained to confeſs, that all theſe characters are the effects of ſome ſecret influence which imprints them on that part; and that Nature doing nothing in vain, they are for particular uſe, and

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at leaſt mark the alteration which is in thoſe principles which produce them. For to refer thoſe impreſſions to the articulation or motion of the Hand, as ſome have, is what cannot be maintained; ſeeing articulations are equal to all men, who nevertheleſs have all unequal Lines. That there are many where no articulation is, as in the ſpace which is betwixt the joynts of the Finger; that Children new born, and who all ſhut their hand after one manner, without almoſt making any motion, yet have many Lines which are different in every of them. That thoſe who exerciſe the ſame Art, and conſequently ought near upon to make the like motions, yet have them as different as if they were of a contrary profeſſion: That inthe ſame perſon they change, although there be no change in his manner of living. And that laſtly in the Forehead, where there is no articulation, and that all men move it after one manner, there are the like Lines which have

the ſame diverſity as thoſe of the Hand. We may further add to theſe conſiderations, the antiquity of Chiromancy, which muſt have been in uſe before *Ariſtotle*, ſince what he ſpeaks of the Lines of the Hands is one of its Obſervations and Rules the exerciſe which it hath given to ſo many learned men, who have employed themſelves therein, and have even honored it with their Writings and thoſe wonderful judgments which have been made according to its maxims. For in what riſeth even to aſtoniſhment, that of Forty five perſons whom *Cocles* thereby had forſeen ſhould die by a violent death, *Cardan* obſerves that in his time there were but two which were yet alive, to whom this miſchance happened not.

But freely to ſpeak the Truth hereof, theſe are as we have already obſerved but light ſuſpitions, which conclude not the certainty of this Science. For as concerning the order of the Planets

nets which it hath inverted, that makes us preſume it did it not without reaſon; But the queſtion ſtill remain undecided, to wit, whether it be true, That thoſe ſtars have any power on the Hand? and whether every one hath his particular place which is affected with it? The Authority of *Ariſtotle* may alſo be conteſted; And all that diverſity of Lines may alſo have other cauſes, and be of other uſes then what Chiromancy gives them. Moreover how antient ſoever it be, there have been old errors which have abuſed all the paſſages; and although it hath been cultivated by great ſpirits in all times, there have been ſome who have amuſed themſelves on curioſities, as vain as this may be. Finally all thoſe witneſſes and examples which are produced in its defence, ought not to have more weight then thoſe of Geomancy, Oenomancy, and other ſuch like Divinations may boaſt of, which are all imaginary and ſuperſtitious, and yet want neither their pro-

profeſſors, nor ſucceſs in thoſe judgments which they make.

On the other ſide all theſe latter reaſons do not altogether condemn it, and effect nothing againſt it but that they render it doubtful, leaving the mind in uncertainty of what it ought to beleeve, and deſirous to clear it ſelf therein.

Now the onely means to attain this, is to examine the principles, and to ſee by what reaſons it may be maintained. For if there are any which are certain, and well eſtabliſhed, there in my opinion can be no man that hath reaſon, joyning the former ſuſpitions with the Truth of theſe principles, but muſt confeſs, that if the Science which is built thereupon is not yet aſcertained, it may become ſo by thoſe diligent and exact obſervations which may be added thereunto; and if it cannot promiſe all what Aſtrology cauſeth it to hope for from the Stars which it hath placed in the hands, yet at leaſt it may judge of

the

the good or ill diſpoſition of the inward parts which Sympathize with it and thereby make great diſcoveries for the preſervation of health, and for the cure of diſeaſes. For were it reſtrained within thoſe limits, and that ſhe could brag of nothing elſe, it would ſtill be a very conſiderable Science, which from the excellency of its knowledge, and from the profit it might advance, were worthy of the curioſity of the moſt ſevere Philoſophers, and of all thoſe who apply themſelves to the ſearch of Natures wonders.

Theſe were the conſiderations which I had before I came to the Examen of that Principle, which I before ſpoke of, which to ſpeak the truth is the principal foundation whereon the diſpoſition of the Planets on the ſeveral parts of the hand is upheld, and almoſt the onely Source whence all the judgements which Chiromancy can promiſe are deduced.

The Method which I have obſerved, is to ſhew;

1. *THat there are ſome Situations more noble then others.*

2. *That the moſt noble ſituations are deſtined for the moſt excellent parts, and that the excellency of the parts is drawn from the profit they bring.*

3. *What profit the hands afford.*

4. *That the right hand is more noble then the left.*

5. *That Motion begins on the right ſide.*

6. *That the hands have a greater ſhare of natural heat.*

7. *That the hands have moſt communication with the noble parts.*

8. *That the noble parts diſpence ſecret vertues to the hands.*

9. *That Nature confounds not the vertues: and conſequently,*

10. *That the vertues of the parts are not received in the ſame places of the hend.*

11. *That*

11. *That the Liver ſympathizeth with the fore-finger.*

12. *That the Heart ſympathizeth with the third finger.*

13. *That the Spleen ſympathizeth with the middle-finger.*

14. *That all the inward parts ſympathize with the other parts of the hand.*

15. *That the face is an abridgement of all the outward parts.*

16. *That all the parts ſympathize with one another; And*

17. *That the diſtribution of the veins which* Hippocrates *made to diſcern this ſympathy, was neither underſtood by* Ariſtotle *nor by* Galen.

18. *Whence that due obſervation of Nature in her evacuations.*

19. *That the Stars rule in the ſeveral parts of the hand.*

20. *That the Stars govern the inward parts.*

21. *That the Moon governs the brain.*

22. *That the Sun governs the heart.*

23. *That the reſt of the Planets govern the other inferiour parts.*

24. *That the Principles eſtabliſhed do very much regulate many doubtfull things in Chiromancy.*

Article I.

TO give a ſolid beginning to this Enquiry, we muſt obſerve, that there are three orders of *Situation*, in which all the parts of Animals, excepting the Heart, are found to be placed, Above, Below, the Right and Left ſide, Before and Behinde: But they are equal neither originally, nor in dignity, and there is a diverſity of perfection, not onely amongſt them, but even alſo in thoſe terms and differences whereof they are compoſed: For the Fore and Hinder-part are more Noble then the Right or the Left ſide, and they then the Upper or Lower; but yet the Fore-

part is more Noble then the Hinder, the Right then the Left, and the Upper then Lower.

The Reaſon of this diverſity firſt comes from that their three orders of Poſition anſwer to thoſe three dimenſions which are to be found in all natural bodies, length, breadth and depth, as they anſwer to the three Species of quantity which are in all Mathematical bodies, the Line, the Surface, and the Solid. For the Line deſigns the Length, the Length produceth High and Low; from the Surface comes the Breadth, and from that Right and Left; and the Solid produceth depth, as from the depth comes the Fore and Hinder-parts. Now the Line is by nature firſt, and more ſimple then the Surface, and this then the Solid; Length alſo naturally precedes Breadth, and this is before the Depth; and in purſuit, this order of Situation of high and low is more ſimple, and before that of Right and Left, as that is in reſpect of Before and Be-

hinde; So that Nature making always its progreſs from things which are leſs perfect to thoſe which are more ſo, it follows, not onely that the Line and Length are leſs perfect then the Solid and the Depth; But alſo that the ſame diverſity is to be found in the order of Situation, which anſwers every one of them; and that conſequently, the Fore and the Hinder-part are more noble; that of the Right and Left is ſo after it, and that of Upper-moſt and Lower-moſt is leſs, ſo as the firſt and moſt ſimple of all.

In effect, we ſee that all things have been diſtributed to bodies according to the excellency which they ought to have: For thoſe which live firſt grow in length, and perfecting themſelves, they acquire largeneſs and profundity. Plants indeed have Hight and Lowneſs, but are deprived of Right and Left, of Before and Behinde. Animals onely poſſeſs theſe differences, although ſome have them not all, it being

ing onely reſerved for thoſe whoſe parts are better diſtinguiſhed, and whoſe motion is more regular.

Yet this ſignifies not, but that all theſe kindes of Situation may be in bodies purely natural, but they are uncertain, and ſtrangers having no internal principle which fixeth and determines them, and its onely in relation to things animated, that they are to be obſerved therein; for what is the upper or fore-part of a pillar, may be the Baſis and hinder-part, and that which is on the right, without ever changing place, may be placed on the left. But it is not ſo with living and animate things, in which all the differences of ſituation which their parts have are invariable, being fixed and determinate by the vertues and operations of the Soul: And thus much concerning the kindes of ſituation compared amongſt themſelves.

But he that ſhould conſider the terms and differences of which they are all

compoſed, will alwayes finde, that there is one which is more noble then the reſt; becauſe its the Principle, and the Principle is more excellent then what depends on it; for the Upper is principle of the Lower, the Right of the Left, as the Fore is of the Hinder-part. In effect, the beginning is a kinde of principle, and the beginnings of the three principal operations of the Soul are made in theſe three different ſituations; for Nutrition begins from Above, Motion from the Right, and Senſe from before. And of a truth, the Mouth which is the firſt door of thoſe aliments, whence they are afterwards diſtributed through the whole body, is the Upper-part of all creatures, as the Root is that of Plants, whence it is that the Latin Tongue calls thoſe Roots which are deep, high; And it hath been ſaid, that Man was a Tree reverſed, not becauſe his hairs are upmoſt, which have ſome reſemblance with Moſs, and they downwards.

But

But becauſe that his Mouth is directly oppoſite to that of Trees; for it is without doubt, that the Root is the Mouth of Plants, ſince they thereby take their nouriſhment, and that from thence its carried to all its other parts. Sence alſo begins Before; for beſides the Sence of touching, whoſe right it is to be diſperſed over all the parts of an Animal, all the reſt of the Sences are placed Before; becauſe the Sences are to conduct and regulate Motion, which is ever made forward, and which commenceth on the right ſide, as we ſhall ſhew hereafter; whence it follows, the Upper, Right and Fore-ſide are the Principles of the reſt, and conſequently more noble then they.

Article II.

NOw Nature alwayes holds this Maxime, that it placeth the moſt excellent things in thoſe places which are moſt noble, as may be ſeen in that

order wherein ſhe hath diſpoſed all the principal parts of the Univerſe; & therefore it muſt needs be, that in Man, who is the Epitomy and Abridgement of the World, the parts muſt alſo have a rank conformable to their dignity; And we may ſay, not onely that the moſt excellent have the moſt noble ſituation, but alſo that thoſe which have the moſt noble ſituation, are the moſt excellent. For from thence it follows, that the Hands, which are the higheſt, are more excellent then the Feet, which are the loweſt; and that Hand which is on the right ſide, then that on the left. But as the excellency of the parts is drawn from the profit which they afford the Creature, we muſt enquire according to the Deſign which we have undertaken, to what uſe the hands are, wherein they are of more uſe then the Feet, and what uſe there is made of the right more then of left.

Article III.

Article III.

FIrſt, its certain that all Creatures which are compoſed of blood, and which for that reaſon are called perfect, have been provided with ſome organs to remove themſelves from place to place, which anſwer thoſe four firſt differences of ſituation which we obſerved, to wit, upwards and downwards to the right and left; For theſe were no inſtruments which anſwer the two latter, to wit, Before and Behinde, there being no beaſt which naturally moves backward, and the reſt of the Organs are ſufficient to ſatisfie that motion which is made forwards, as experience witneſſeth. This truth appears in all kinds of perfect Animals, ſince moſt part of thoſe which are Terreſtial are four-footed; Birds have two, with two wings; Fiſhes have four to ſmim withal, and Serpents make four ſeveral plights as they crawle. And all theſe parts are ſo neceſſary unto them

them for that progreſſive motion which is natural unto them, that if they wanted any one of them they could not perform it without pain; for Birds cannot well flye when their legs are broken, nor Fiſhes ſmim when they have loſt a fin, nor Serpents creep, if you cut off thoſe parts of their bodies which make the laſt plights of their motions. Whence we muſt conclude, that the Hands which are in the rank of thoſe four inſtruments, which are deſtined for progreſſive motion, ſerve to that of Man, and were he deprived of them, he could never perform this motion with ſo much facility. Indeed a Man cannot run without a great deal of trouble when his Hands are tied; we ſhut and clinch our fiſts when we would jump, and in our ordinary walk, the arm alwayes retires back when the foot of the ſame ſide advanceth; whereto may be added, that in Infancy they ſerve the feet, that when we fall we cannot riſe up our ſelves without them, or if we muſt riſe or defend difficult

cult places, they are no leſs uſefull then our feet ; which are evident ſigns that theſe parts contribute to the progreſſive motion of Man.

But as Nature is a great Houſe-wife of thoſe things which ſhe makes, and that ſhe gets all the ſervices ſhe can from them, ſhe contents her ſelf not with this employment which ſhe gives the Hands ; ſhe hath alſo deſtined them to ſo many other purpoſes, that its almoſt impoſſible to reckon or remark them ; ſo that we have been conſtrained to bring them in parallel with the underſtanding, and to ſay, that as that was the form of forms, having them all in its power ; the Hands alſo were the inſtrument of inſtruments, having alone the vertues of all the reſt ; for its by them that man takes and keeps thoſe things which are neceſſary and pleaſant ; its by them that he defends himſelf, and overcomes thoſe which are hurtfull or miſchievous ;

To conclude, they are the principle workers

workers of all Arts, and the general inſtruments which the minde uſeth to bring forth its faſhion, and moſt profitable inventions; and without doubt, they give Man ſo great an advantage above all other Creatures, that if we cannot ſay as that ancient Philoſopher did, that he is wiſe, becauſe he hath hands, yet may we aſſure it, that he appears wiſe, becauſe he hath hands: And now we need not wonder that they have been placed in the higheſt place, as being the moſt honorable place; and that Nature hath brought them as neer as ſhe could to the ſeat of Reaſon and of the Sences, with which they have ſo much commerce, and ſo great a tye.

Article IV.

BUt although ſhe hath placed them in the ſame rank, in that reſpect, yet are they not therefore of the ſame conſideration. She treats the *Right* as the elder, and the firſt in dignity: For

For if the moſt active are the moſt excellent, and moſt conſiderable things, the Right Hand being ſtronger, and more agile then the Left, muſt alſo be more excellent: Now it hath more ſtrength and agility, becauſe it hath more heat, which is the Source of thoſe qualities; and it hath more heat, [*Ariſtotle 3. de part.*] not onely becauſe it is of the ſame ſide with the right Ventricle of the heart where the blood is hotteſt and moſt boiling, not onely becauſe the Liver, which is the Source of blood, is neerer unto it, not onely becauſe the veins of all the right parts are more full according to *Hippocrates*, but alſo becauſe it is placed on the Right ſide, where Motion ought alwayes to begin.

For as the Spirits are the principal Organs of all the Actions of the body, and that Nature ſend them more abundantly, where they ought to be ſtrongeſt, and moſt painfull; we need not doubt but motion being to begin on the right

ſide,

ſide, and all thoſe preparatives which are neceſſary for it, and the principal effect it requires, being to be done in that place; there muſt needs be a greater quantity of ſpirits flowing thither, which heat and fortifie it by the heat it carrieth along with it, and by thoſe ſecret influences of thoſe principles of life which ſhe communicates unto it; whence it comes that the parts themſelves which ſerve nothing at all to motion, and are on that ſide, reſent that force and that vigor which was deſtined for that onely action; for the right eye is ſtronger, and more exact then the left; and the rectitude of the ſight which is made by both together, depends abſolutely from it; all thoſe Organs which ſerve for generation, and are on that ſide, form males, and thoſe on the left females; and ſpeaking generally, ſickneſs moſt commonly aſſaults the left parts, as thoſe which have leaſt heat, and conſequently are weakeſt.

Article V.

Article V.

NOw that Motion naturally begins on the right ſide, is a truth which connot be conteſted, if we conſider what is done in all Animals; for the four-footed begin to go with the right foot forwards; others which have but two alwayes lift up the right firſt; a man can better bear a burthen on his left then on the right ſhoulder, becauſe the principle of motion muſt be free and undiſturbed: And Painters never forget in the poſture they place their Figures in, to make them keep their left foot foremoſt, as commonly we do when we ſtand upright; foraſmuch as it is that poſture which brings the body to a condition to move when it would march. There are even Creature to be found, who by reaſon of their figure, could not have thoſe differences of Right and Left, as Purple-ſhel fiſh, and all the reſt whoſe ſhels are in form of a Snails,

Snails, yet are they not deprived of Right, becauſe when they ought to move, they muſt neceſſarily have the principle of motion.

All theſe truths being thus therefore eſtabliſhed, to wit, that there are places and parts in the body, which are more and leſs noble; that the moſt noble are deſtined there to place the moſt excellent parts; that the excellency of the parts is deduced from the profit they afford, and that conſequently the hands, who for ſeveral ſervices which they render, are placed on high, as in the moſt noble place, ought to be more excellent then the Feet:

It remains now that we ſhould ſhew that they receive a moſt conſiderable aſſiſtance from the principles of life; and that all the noble parts communicate unto them ſome greater vertue then to any other whatſoever.

Article VI.

Article VI.

TO which purpoſe we muſt firſt obſerve, that Nature hath more care of thoſe parts which are the moſt excellent; that ſhe commonly forms them firſt, and that ſhe uſeth more art in making them, and more foreſight in preſerving them, then ſhe doth in the reſt. This appears in the order ſhe keeps at their firſt conformation. For after the Heart and the Brain, which ſhe firſt rudely forms, the eyes which without doubt are the moſt delicate and the moſt noble Organs, appear before all the reſt of the parts, even before there is any ſign of the Liver, Spleen or Reins. The Mouth in all Creatures is alſo one of the firſt formed after the eyes; the Organs of the progreſſive Motion are afterwards ſeen, and then we obſerve the Liver, the Spleen, and the reſt of the bowels, as the laſt and moſt exact obſervations on Anatomy witneſs; Be-

ſides, we ſee that the higher parts are ſooner finiſhed, and that in Children they are greater and ſtronger then the lower; whence it is that they have all the ſame proportion which is in the ſtature of Dwarfs, and that they cannot go, by reaſon their legs are too ſhort and too weak.

Now its certain, that all the care which Nature takes, either in forming them firſt, or in advancing their perfection, depends from the natural heat which ſhe communicates in greater abundance; for it is the general inſtrument of all her actions, and the true ſubject wherein all her faculties recide; So that if there are parts which are firſt formed, it muſt needs be that the firſt portion of this heat which is alwayes moſt pure, and of moſt efficacy in its Scource, muſt have been diſpenced unto them; and if they perfect themſelves before the reſt, it muſt be by a particular application of this quality, which acts therein more ſtrongly then in any other part, and

which

which for that cauſe is continually ſupplyed by the influence of the Spirits which augment and fortifie it: whence it follows, that the hands, which are formed before ſo many parts, and which are ſooner found perfect and compleat then the feet, have alſo had a more advantageous ſhare of natural heat, and a more ample diſtribution of the Spirits then they have had.

Article VII.

BUt if we will conſider theſe parts in a more perfect condition, and in a time when they are able to perform the principal functions which they are deſtined unto; its certain, that the Heart, the Liver, and the Brain do communicate them ſome greater vertue then they do to the reſt of the parts; for beſides, the actions of a natural and ſenſitive life which they have in common with them, progreſſive motion is particularly reſerved unto them. So that to per-

form this action, wherein is more pains, and whereto more ſtrength is required, they need have a greater help, and a ſtronger influence from thoſe principal Members, then is neceſſary for the reſt of the actions of life. So they muſt have more blood, more heat, and more ſpirits; more blood to render their conſiſtence more firm, more natural heat to inſpire more ſtrength in them, and more animal ſpirits to give them beyond Sence the motive faculty: for without thoſe conditions, thoſe Organs were uſeleſs, and no motions could be made. In a word, ſince the inſtruments are no inſtruments but by the vertue which they draw from the cauſe which imploys them; it muſt needs be that thoſe parts which are inſtruments of motion, muſt receive alſo from the principles of motion that vertue which make them act, & conſequently, they muſt have this vertue more then the reſt; they have more ſpirits to afford in them, they have therefore alſo more communication with thoſe noble

noble parts, which are the Sources of the ſpirits and of this vertue.

This reaſon is indeed common to the hands and feet in reſpect of the other parts; but if we add hereunto the advantage which the higher ſituation hath above the lower, the excellency of the parts there placed, and thoſe particular cares which Nature takes of them, as we have ſhown, it will make it apparent, that in this diſtribution of ſpirits and of vertue, the hands have had the greater ſhare, and conſequently, that they have more communication with the noble parts then the feet, or any other member whatſoever.

Article VIII.

BUt beſides this communication which they have with them, by means of the veins, arteries, and nerves, there are others more ſecret, which have more obſcure wayes and paſſages, and yet more clearly diſcover the truth which we ſeek; for if it be true

that the lines in the hand obſerve the length and the ſhortneſs of life, according as they are long and ſhort, as *Ariſtotle* and experience teach us; There muſt not onely be a greater relation, and a ſtronger tye of the principles of life with it, then there is with all the reſt of the parts, where theſe marks are not to be found; but its alſo neceſſary, that the noble parts, which are the Sources wherein theſe principles of life are ſhut up, ſhould communicate unto it ſome ſecret influence, which can have no relation to thoſe common and manifeſt vertues, which it receives from them; ſince the blood nor the ſpirits, the heat nor motion which they diſtribute unto it, ſerves not at all to render thoſe lines long or ſhort, or to mark the length or ſhortneſs of life.

Article IX.

THat ſecret Sympathy which is betwixt the hand and the noble parts being then preſuppoſed. until we can more

more fully prove it by more juſt and particular obſervations, we muſt eſtabliſh it for a certain principle, that Nature never confounds the vertues, principally thoſe which are formal and ſpecifick, which have never ſo little oppoſition amongſt themſelves, and that ſhe ever as much as ſhe can ſeparates them: for without producing the maximes of Aſtrology, which hath divided Heaven into ſo many Planets and Stars, into ſo many Signs and Houſes different in vertue, there is no order of things in the Univerſe wherein this truth is not acknowledged. Amongſt perfect Animals, the qualities which are neceſſary to generation have been divided into two Sexes; in every of them the faculties which govern life have every one their particular ſeat; and all the Sences have their proper Organs, and their functions ſeparated. Examine Plants, Minerals and Stones, and you ſhall finde the ſame diſtinction, and without troubling our ſelves to ſever them, as we

might: It will be ſufficient to obſerve in the Load-ſtone, where it is ſo ſenſible, that without blindneſs of ſtupidity we need not doubt of it; for in a Homogene body whoſe compoſition is every way equal, and wherein it ſeems that all the parts ought to have the ſame power; yet its certain, that there are ſome which have been partakers of magnetick qualities, and that there are two Poles where they have been ſeparately placed: and if what hath been lately pretended to have been obſerved, is true, that there is a firſt Meridian in this ſtone, all the reſt muſt be ſo too, and conſequently, they muſt every one have a different inclination. So true it is, that Nature loves to ſeparate Vertues, as it is that ſhe hates Confuſion and Mixture: In effect, did ſhe not exactly obſerve this order, things would often be done contrary to deſign, one quality would deſtroy another, and effects would not anſwer their cauſes, nor the end they are deſtined unto.

Article X.

Article X.

IF this be ſo, and if there are particular Vertues which the noble parts communicate to the Hand, they muſt not confound themſelves together; they muſt not be placed in the ſame part; and therefore there muſt be a place deſtined for that of the Liver, another for that of the Heart, and ſo for all the reſt.

But the greateſt difficulty is, in what parts and particular places theſe influences are received; for although Chiromancy aſſures us, that the fore-finger hath a ſympathy with the Liver, the ſecond with the Spleen, the third with the heart &c. Yet it produceth no convincing proof of this truth; and what experiences ſo ever it produceth to maintain it, they ſtill leave thoſe in doubt, who will not be ſatisfied with their reaſons, and they ſeem often to be fancies and groceſios in the Minde, forged only by humane curioſity; and of a truth, who ever could well have eſtabliſhed

eſtabliſhed this ſympathy by other obſervations, then thoſe which are fetched from the ſtock of Chiromancy; and had Medicine or ſome other part of Phyſick furniſhed them, he might have boaſted to have diſcovered the Miſtery of this Science, and to have found the onely foundation whereon the truth of all the reſt was grounded: for my part, I pretend not to produce all thoſe which are neceſſary to make a full proof thereof; yet I beleeve I have ſome which may commence it, and which having demonſtrated one part, will leave an invincible preſumption for all the reſt, with hopes that a man might after a diligent obſervation of what happens to that admirable Organ, perfect the ſame.

Article XI.

THe firſt which we therefore ought to propoſe, is to ſhew the conſent and ſympathy which the Liver hath with the

the fore-finger, called the Index, and this is drawn from Phyſick, which teacheth us that Leproſie hath its Source and principal Seat in the Liver; and that one of the firſt ſignes whereby it is firſt made known appears on that finger: for when all the Muſcles of the hand, and even all the body are full and juycy, thoſe which ſerve for the motion of that finger are dried and withered; principally that which is in the Thenar, that is to ſay, in the ſpace which is betwixt that finger and the thumb, wherein all what is fleſhy waſts it ſelf, and nothing remains but the skin and fibres which lie flatted to the bones.

Now this cannot thus happen but that there muſt be ſome Analogy, and ſome ſecret commerce betwixt the Liver and that part, ſince it is one of the firſt which reſents the alteration which is made in its ſubſtance, it being truly ſaid, that there is no diſeaſe which ſo much corrups the nature of the Liver, and deſtroys not onely its vertue, but even

even its ſubſtance as this, which for that cauſe is called the univerſal Cancer of the Liver, and of all the maſs of blood; *Galen* was without doubt ignorant of this ſympathy, which ratiocination alone could never have diſcovered, whereas to have been inſtructed therein, it muſt have been revealed to him in a dream; for he reports, that having been aſſaulted by a violent grief, which cauſed him to fear an impoſtune in the Liver, he was in his ſleep adviſed to cauſe that Artery to be opened, which runs all along that finger; and that this remedy in an inſtant appeaſed the grief which he had reſented for a long time before; which evidently witneſſeth, that there is ſome particular communication betwixt thoſe two parts, and ſome ſecret friendſhip which binds them together.

Article XII.

Article XII.

THe ſecond Obſervation is to ſhew that alſo which the Heart hath with the third, which is called the Ring-finger, becauſe we there uſually wear Rings; for it is a wonderfull thing, when the Gout falls on the hands, it is the laſt finger it aſſaults, and *Levinus* reports, that in all thoſe whom he hath ſeen labor of that diſeaſe, their third finger of the left hand was alwayes free, whilſt all the reſt were cruelly tormented with grief and inflamation.

Now as the parts reſiſt ſickneſs more or leſs, according as they have more or leſs ſtrength, and that ſtrength depends from the more or leſs of natural heat which they have; this finger muſt needs have more of it then the reſt, ſince it reſiſts ill more then they can. And becauſe its ſhare of natural heat comes either from the firſt conformation of the parts, or from the influence which the prin-

principle of heat communicates unto them ; and that there is no likelihood but that this finger which hath the ſame ſtructure, and the ſame compoſition as the reſt have, muſt have more of that firſt and original heat which is given unto it at the birth ; it follows, that that which it hath comes from the influence which the principle of the heat ſends unto it more abundantly then unto the reſt : And conſequently, it hath more communication, more dependance, and more connexion with the heart, which without diſpute is the principle of heat, then all the reſt of the fingers together have.

This Sympathy was not unknown to Antiquity, and Hiſtory teacheth us, that of old Phiſitians did believe that this finger had ſome cordial vertue, being uſed privatively from all the reſt, to thoſe Medicaments which they put into their potions and Antidotes ; whence it is they have called it the Medical finger, which the Latine retains ; and that its

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one of the reaſons for which it ever wore rings; and that divers apply remedies for the weakneſs of the heart, as *Levinus* ſays he hath often experienced, and for the cure of intermitting fevers, as ſome ſtill do with good ſucceſs; its alſo long ſince that men have been troubled to finde the cauſe of that Intelligence, and of the relation which is betwixt thoſe two parts. For ſome, as *Appian* in *Aulus Gellius*, ſay, that there is a nerve that proceeds from the heart, and ends in that finger; others have affirmed, that it was an artery which made this colliation, and that its manifeſtly felt beat in women that lie in, in thoſe which are tired with labour, and in all thoſe diſeaſes wherein the heart labours.

But although this latter opinion be the more probable, yet it clears not quite the difficulty, becauſe all the other fingers have an artery as well as that, which comes from the ſame branch, and from the ſame Source as that, adding alſo

alſo that it is not neceſſary that there ſhould be manifeſt conduits to carry theſe vertues: Nature, as *Hippocrates* ſays, making wayes and ſecret paths, not onely to give a paſſage to its faculties, but even to the humors themſelves which ſhe would drive out.

Article XIII.

I Could add for a third Obſervation The Sympathy betwixt the Spleen and the middle-finger, the wonderfull effects which the opening of the Salvarella produceth in the diſeaſes of the Speen: For this vein commonly betwixt the middle and the third finger, as *Hippocrates* ſaith, or betwixt this and the little one, ſending up ſome branches to the Medium, we may very probably beleeve, that the vertue of the Spleen is through that vein carried to that finger, and that the third being occupied by the influence of the Heart, it cannot receive

receive that of the Spleen, if it be true that the vertues confound not themſelves, as we have demonſtrated. In effect, what ever our new Practitioners ſay, Experience joyned with the authority of the firſt Maſters of the Art is ſtronger then all thoſe reaſons which they can produce; for beſides that it is dangerous to ſubmit all the Rules of Phyſick to ratiocination, which is often weak and deceitfull, and to forſake the opinion of the Ancients, who have been more juſt obſervers of things then thoſe which came after them; I may ſay of a truth, that having more then threeſcore times made overture of that vein in quartain Agues, it never failed, after due preparations, either to cauſe the Fever to ceaſe, or to make the fits the lighter. Let them not go about to reaſon on the diſtribution or greatneſs of the veſſels; as the ſame ſtock may have ſeveral branches which have not the ſame vertue, and that ſome of them bear flowers or fruits, and others which

have none; So although all the veins of the Arm and of the hand come from the ſame ſtock, yet have they not the ſame employments, and are but Channels whereby ſeveral faculties may flow; ſo that that which the Spleen ſends may wholly paſs to the Salvarella, without imparting it ſelf to the reſt; even as the parts diſcharge themſelves onely on thoſe which are particularly affected with them, although they have connexion with others by their veſſels, and by their ſituation, whence thoſe ſeveral tranſports of humors, and thoſe changes which ſickneſs makes from one place to another, happens, as hereafter we ſhall more amply declare.

As for the largeneſs of the veins which render the evacuation the more profitable then are thoſe of the ſmall ones, its a true thing when its neceſſary to diminiſh the univerſal fulneſs of the body; but to diſcharge a ſmall part the leaſt often, ſo as they are near unto, and that they have ſome ſecret ſociety

ciety with it, perform it with more ſafety, and with more efficacy then the greater: In fine, ſince it is a received opinion from all times, that the opening of that vein is profitable to the diſeaſes of the Spleen, as may be ſeen in the writings of *Hippocrates*, of *Galen*, and of all the Arabians; its not probable it ſhould have been approved by ſuch great men, and ſhould have out-lived ſo many ages, and have come to us, without having been maintained by experience, ſince reaſon could give us no foundation for ſuch a belief; and if by this means this remedy hath been made known, we ought not ſtrictly to examine the reaſons no more then the purgative faculties, or any other ſpecifick vertues which Phyſick abounds withall.

To return again to the firſt proof which we have left; we ſaid, that this obſervation might be made uſe of, to eſtabliſh the ſympathy of the Spleen with the ſecond finger; we might alſo

add the Hiſtory which *Hippocrates* reports in the fourth of the Popular Diſeaſes, of the woman whoſe Hypocondryes were ſo ſtreightned, and her reſpiration ſo hindred, to whom there happened on the eleaventh day a fluxion and inflammation on that ſame finger, whereby for a time ſhe found her ſelf eaſed, although afterwards the violence of the fever and impoſtume which was formed in her bowels, brought her to her death. Whence we may conjecture, that a portion of that humour which was in the Spleen, diſcharged it ſelf on the finger, as on a part which had connexion and conſent with it, and that this little diſcharge afforded her ſome eaſe; but becauſe all the cauſe of the ill could not be contained in ſo ſmall a room, the reſt of it cauſed the impoſthumation whereof ſhe died; yet to ſpeak freely, theſe are but conjectures which we bring in parallel with the foregoing obſervations, which ſeem demonſtrations of the Truth which we ſeek.

Article XIV.

Article XIV.

AND it were to be wiſhed that we had the like, to ſhew diſtinctly the reſt of thoſe ſympathies which the other interiour parts have with other parts of the Hand: But from the negligence men have had to finde them, we are obliged ſtill to ſpeak truth, that ſince thoſe of the Heart and Liver are not to be doubted, the reſt muſt needs be ſo, although they appear not ſo manifeſtly unto us; and that not onely the Brain and other parts which have a publick and principal function, as well as the Heart and Liver, but alſo the Spleen, the Stomach, the Lungs, the Kidneys, and perhaps others alſo have every one in the Hand their proper and affected place, with which they have conſent and communication.

Article XV.

SO that we may affirm, and for a proof of this ſecret intelligence which the parts have one with another, and for the honour of that whereof we diſcourſe, that the Hand and the Face contain an abridgement of all the parts of the Body; for this is an Epitomy of all the outward Members, having no part which hath not its particular and manifeſt relation with ſome one of them, as that alſo hath of all the interior parts, having no place which hath not its colligation and ſympathy with ſome one of them: And without doubt, its one of the principal reaſons for which they have both had a conſtitution of hides altogether particular, and that the skin which is everywhere elſe ſeparate from the Muſcles, is ſo united to that, that its impoſſible to be ſeparated: Nature which hath deſtined thoſe parts to be as it were Looking-glaſſes wherein all the reſt ought to be repreſented, would in them have the

fleſh

fleſh joyn to the hide, that the impreſſion which it receives of the nerves, veins and arteries which are ſhed abroad in them, might the more eaſily communicate it ſelf, and appear the more readily outwards. That which is alſo to be found in the Soles of the Feet, which in ſome manner participate the ſame advantages which the hands have, & whereon Podomancy hath been eſtabliſhed, which promiſeth the ſame things that Chiromancy doth, but with leſs ſucceſs, for thoſe reaſons which we ſhall deduce; Howſoever it be, its an admirable thing, and in my opinion, not enough conſidered, that there is none of the marks on the Face, which we commonly call Moles, but another is to be found in ſome part of the Body certain and determined, which particularly anſwers thereunto; for if any be on the forehead, there will be another on the breſt, and according as that is in the middle, high or low, on this or that ſide, this will have the ſame difference in its ſituati-

on; for one on the cheeks, you ſhall have another on the thighs; if on the brows, another will be on the ſhoulders; if on the ears, another on the arms, and ſo for the reſt. Now we cannot ſay that this correſpondence is ſimply in thoſe marks, ſince all of them are formed of the ſame matter, and that conſequently they cannot have more relation one with another, but they muſt be in the very ſame parts; and that the ſociety which they have together muſt be the cauſe that the one cannot be marked, but its correſpondent muſt at the ſame time ſuffer the ſame impreſſion; we ſee likewiſe, that beſides the ſecret conſent which they may have together, a ſenſible and manifeſt relation in the ſituation, and in the ſtructure which they have; for the breaſt, which is that part of the body which is below the head the moſt flat & bony, anſwers directly to the fore-head, which hath the ſame qualities; the thighs which are on the ſides, and are very fleſhy, relate to the cheeks

which

which are even ſo ; the brows to the ſhoulders, by reaſon of the eminency which both of them have; the ears to the arms; being both advanced, and as it were without the work; and ſo of the reſt.

Yet all this ſignifies not that this reſemblance is the true Source of this ſympathy ; its neither juſt nor exact enough to produce ſuch like effects ; and its neceſſary there ſhould be ſome ſecret bond which binds theſe parts one with another, and which muſt be the principal cauſe of this wonderful harmony which is amongſt them, whereof theſe natural Characters are unreproachable witneſſes.

Article XVI.

BUt it is not onely betwixt the exterior and manifeſt parts that this ſociety is to be found ; there is yet another which is more general, which was known by *Hippocrates*, and ſerves for the ground-work of that ingenious diviſion of the veins which he hath made in his Book of Bones ; for that admirable

ble perſon, having conſidered the ſeveral tranſports of humors, and change of diſeaſes, which ſo often happens of ſome certain parts to others, hath obſerved thoſe veins whereby it might be effected, and which were to be opened for their cure ; and to obſerve a method which might avoid confuſion, he eſtabliſhed ſeveral Heads, and as it were divers Articles, in which he began the diſtribution of thoſe veſſels ; for he placed the firſt at the Heart, the ſecond at the Reins, the third at the Liver, the fourth at the eyes, the fifth at the Head, whence he makes four pair of veins to iſſue, which afterwards ſpread themſelves into ſeveral places.

Article XVII.

NOt that he did beleeve that thoſe were the firſt Sources whence the veins draw their origine, as *Ariſtotle*, *Galen*, and almoſt all their Sectators have impoſed it on him, ſince he knew that

that they were all rooted in the Liver, whence they diſtribute themſelves to all the parts of the body, to convey nouriſhment unto them; as in purſuit he makes it appear in the diſtribution which he makes of the Hepatick vein, & what he hath alſo reported in his ſecond Book of Popular Diſeaſes; but it was to remark the conſent which there was betwixt thoſe five parts with the reſt, and thoſe ſickneſſes and ſymptomes which they mutually communicated to one another.

So when he ſays that the left eye receives a vein from the right eye, and this one from the left; this muſt not be litterally taken, as if they truly took their origine from thoſe parts; but its to ſhew that the diſeaſes of one eye are communicable to the other, as if they had veins which carried them directly thither. Its truely by the means of veins that this communication is made, and theſe veins part even from a common branch; but its ſo far off from the eyes, that

that we cannot preciſely ſay, that they ſend veins to one another, unleſs it be in conſideration of the ſympathy which is betwixt them. And this is ſo true, that often even he conſiders not the continuity of the veins in the diſtribution which he makes, ſince he ſhews that the Head and the Lungs have a conſent with the Spleen, although the veins of the Spleen are not united nor continued with thoſe of theſe parts: becauſe its ſufficient for the conſent he ſpeaks of, that theſe veins ſhould have communication together by ſome means or other, as ſhall be ſaid hereafter.

But the more particularly to make the ſecret and profit of this admirable diſtribution appear, we ſhall examine ſome of the Articles: for when he teacheth us, that of theſe four pair of veins which iſſue from the Head, there is one which hath two branches which paſſes from the Temples, and deſcends into the Lungs, whence the one paſſeth from

from the right ſide to the left, and goes into the Spleen, and into the left Rein, and the other parts from the left ſide, and goes to the Liver and right Rein, and then they end both in the Hemorroid veins. Doth he not thereby demonſtrate, not onely why the opening of the Hemorroids ſerves to the Nephriticks, and to thoſe who have the Pluriſie and Peripneunomy, but why alſo their ſuppreſſion cauſeth the Dropſie and the Ptiſick? for although there are other places wherein it ſeems that the reflux of the blood which they contain, might be made; yet the conſent they have with the Liver and the Lungs, is the cauſe that it is not elſewhere effected: And without doubt, thoſe branches which deſcending go from the right to the left, and from the left to the right, obſerve the cauſe which we have ſo unprofitably ſought, why thoſe impoſthumes which are made from above downwards, are not alwayes found on the ſame ſide where the Source of

of the Diſeaſe is, but ſometimes on the right, and ſometimes on the left; although thoſe which are made from below upwards keep ſtill the rectitude of the part wherein the ſeat of the malady is; for without this diſtribution of veins its impoſſible to give a reaſon of all their accidents.

Without which we ſhould not yet know why the Breaſt and Genitals have ſo great a correſpondence betwixt them; that the Cough ceaſeth when they are tumified; that the ſwelling diſſipates when the Cough comes, and that even the ſwelling of the veins, which happens unto them, corrects thoſe defects which render the voice wheazing and ſhrill.

To conclude, its the onely ſecret whereby Natures wayes are diſcovered in the tranſport of the humors which ſhe makes from one part to another, and to diſcern thoſe veins which are to be opened in every ſickneſs. For although they have all one root, although many of

of them have common branches which equally ought to diſtribute unto them the blood and humours which they contain; yet the correſpondence and friendſhip which is betwixt the parts, obligeth Nature to drive them rather through one vein then another, and chooſing that which is moſt fit for it, ſhe leaves the reſt which are neer unto it, and have the ſame origine.

This evidently appears in the ſympathy which we have before urged with ſuch conducing examples; for very probably its through the veins and arteries that this ſecret vertue runs which the Heart and Liver communicates to ſome of the fingers, whilſt the reſt of thoſe which are of the Hand are not therein employed; and although they iſſue out of the ſame branch, yet there is but one which bears this vertue from the heart, and another that of the Liver; otherwiſe there would be no determinate place to receive their influence, and all the fingers

fingers of the hand which have veins and arteries, would equally receive it, which is contrary to experience.

To ſpeak the truth alſo, all theſe Veſſels are but Channels and Conduits, which cannot, more then thoſe of Fountains, give any motion to the humours, but its the ſpirits onely which carry and draw them to thoſe places whereto they are ordered; and as the conſent which the Members have one with another is entertained by means of thoſe ſpirits, we cannot doubt but the blood wherewith they are mixt goes not as they do from one part to another, and but that in purſuit it makes that admirable Harmony of the veins which *Hippocrates* hath obſerved.

For without doubt, this is the Foundation whereon he and the ancient Maſters in Phyſick have obſerved in one and the ſame Member, veins which had correſpondence with ſeveral parts; as in the arm, the Cephalick, the Hepatick, and the Splenetick, which they have

haye alwayes opened of courſe in the particular diſeaſes of thoſe parts, not ſticking at thoſe weak reaſons which the inſpection of bodies and love of novelty hath ſince authorized.

Article XVIII.

AND certainly had we not had recourſe to this direction of the Spirits, we ſhould never have been able to have given a reaſon for the rectitude which Nature obſerves in her motions when ſhe is abſolute Miſtreſs thereof, and whom Phyſick imitates in the evacuations which it ordains; for when by the inflammations of the Liver the right ear grows red; that ulcers happen on the right hand or foot; that we bleed out of the right noſtril, or that there is an impoſthume in the right ear; and that on the contrary, all the ſame accidents happen on the left ſide, from the inflammations of the Spleen; when I ſay Phyſick commands us to let blood on

the ſame ſide the malady is, and teacheth us, that all the evacuations which are made on the contrary ſide are dangerous, if made of themſelves, or uſeleſs if done by Art. What other reaſon is there of this regularity which can ſatisfie the minde more then this which we have produced? for what is ſaid of the right fibres which enter into the compoſition of the veſſels, whereby ſome will have the humors to be drawn, its altogether impertinent; ſince they are unable to make this attraction, as we have elſewhere demonſtrated. That they are equally on all the ſides of the veſſels, and conſequently cannot determine the motion of the humors to the one ſooner then to another; that there are not alwayes fibres to favour this rectitude, ſince from the Spleen to the left noſtril there can be none, the veins of the noſe proceeding from the *vena cava*, with which the Spleen hath no connexion: and that in fine, the humors which we finde out of the

the veſſels, thoſe ſimple vapours and qualities communicate themſelves, from one part to another, after the ſame manner, without need of any fibres to agitate the buſineſs, and which if there were any, would be uſeleſs for the tranſporting of vapours and qualities.

To ſay alſo that this is done by ſecret conduits which are to be found in the fleſh, and which move from below upwards, whereof thoſe which are on the one ſide have no communication with thoſe on the other: Its a pure imagination which hath no probability, ſince theſe evacuations are moſt commonly made by the veins; and that the humors which run by thoſe ſecret Conduits muſt enter into the veins, where notwithſtanding there are no paſſages, there muſt alſo Conduits be found which muſt go croſs, ſince the humors ſomtimes go from the right ſide to the left, ſometimes from the fore to the hinder parts, and moſt commonly from the center to the circumference. Beyond all, in either

of theſe opinions we cannot ſee what the danger would be, were not this rectitude obſerved in the evacuation of humors.

But ſuppoſing that its done by the direction of the ſpirits, its eaſie to judge that Nature muſt be very highly oppreſt when ſhe obſerves not that order which was preſcribed unto her; and when ſhe wanders from her ordinary road, to fly from the Enemy which preſſeth her; for its the reaſon for which thoſe motions which ſhe makes in ſharp Fevers in equal dayes are very dangerous; becauſe its a ſign of the violence which ſhe ſuffers, and of the diſorder wherein the greatneſs of the ill hath caſt her, which makes her forget the odd dayes in which ſhe ought to aſſault choler, which is the cauſe of thoſe diſeaſes.

However it be, the rectitude we mentioned, infallibly comes from the ſpirits, which lead the humors within the compaſs of one half of the body, without carrying

rying them to one another, unleſs there be ſome great impediment; for Nature takes ſo much care for the preſervation of living and animal things, that ſhe hath divided them all into two halfs; that if it happened the one ſhould ſuffer any alteration, the other might ſave it ſelf therefrom, and ſo preſerve in that the Nature of the whole: Now this diviſion is real and manifeſt in ſome ſubjects, as in grains and ſeeds of Plants, which all are compoſed of two portions, which may be ſeparated, and in all the Members of Animals which have them double; in others it is obſcure, and appears not in an actual ſeparation of the parts, but onely in the operations, which ſhew that they have every one of them their diſtinct juriſdiction, and their different intereſts, as that is whereof we ſpeak, which diſtinguiſheth the body into two halfs, the one of which is right, the other left; ſuch alſo is that which is to be found in thoſe members which are but One, as the Brain, the Tongue,

the Noſe, *&c.* where we often ſee the one half aſſaulted by an ill, and the other exempt from it, although in themſelves there is not any ſeparation.

If it therefore be true, that Nature to preſerve the one half of the body, chargeth the other with all the diſorder which happens unto it, and hinders thoſe humors which afflict it from iſſuing out of their bounds, to caſt it ſelf on the other; we cannot doubt but the Spirits which are the firſt and principal Organs will ſerve her in this undertaking, and but that it is they which carry the humors from one place to another in the compaſs preſcribed unto them by her.

So that if it ſhould happen that to make this tranſport it were neceſſary to make uſe of the veins which are on the other ſide, they for that forget not Natures deſign, nor thoſe orders which they have received, and do but onely paſs, if we may ſo ſpeak, into the neighbours

bours limits, to arrive at that place whereto they ought to come. Thus when to discharge the Spleen from those humors which incommodate it, a bleeding of the Nose happens to the left nostril; they must of necessity pass from the veins of the Spleen into the *vena cava*, which is on the right side; but the spirits know how so to direct them, that they at last return to the same line, and into that half of the body wherein the Spleen resides: But its to enter too far into the secrets of Physick; its sufficient to say that the communication which the veins have one with another in that ingenious distribution which *Hippocrates* hath made, proceeds from the Spirits which carry the humors from one to another, according to the relation and consent which the parts have together, or according to that rectitude which they keep amongst themselves.

Article XIX.

Article XIX.

TO return to the ſympathy which the inward members have with the parts of the hand, I conceive that the reaſons which we have deduced to maintain it, if they do not altogether convince the moſt opinionated, yet will they at leaſt leave in their mindes great ſuſpition of the truth thereof : And I doubt not but Chiromancy ought to reſt ſatisfied, ſince they eſtabliſh what til now was unknown unto it, the principal of its foundations; and that it will afterwards be eaſie for it to uphold it with the maximes of Aſtrology, which is to furniſh it with the moſt part of its rules, and be ſecurity for the greateſt of its promiſes.

In effect, if it be true that the inward parts are governed by the Planets, and that they receive from the Stars ſome particular influence, as Aſtrology teacheth ; it muſt needs be, that with the

the vertue which thoſe parts ſend to the hand, that which the Planets communicate unto them, muſt alſo be carried unto them. And at the ſame finger where the heart for an example cauſeth an influence of its vettue; that Planet which hath the direction of the heart muſt alſo diſpence his: It being not probable that this ſhould ſtop at the heart, whilſt that diſpenceth to the hands what is proper and natural unto it. Since ſuppoſing the truth of celeſtial influences we muſt ſay, that of theſe two vertues, there is but one contracted, which is the onely eſſential diſpoſition and ſpecifick property of every part. Now ſo it is, that in a concluſion in Aſtrology proved by its principles and obſervations, that the Liver is governed by *Jupiter*, the Spleen by *Saturne*, the heart by the *Sun*, and ſo for the reſt. The firſt finger muſt therefore be be governed by *Jupiter*, the ſecond by *Saturne*, the third by the *Sun*, &c. ſince theſe principal parts have a ſympathy,

thy, and conſent with thoſe fingers and communicate with them the vertue which they have; neither need we wonder, that Chiromancy hath changed the order of the Planets in the hand, nor ask why it hath rather placed *Jupiter* on the fore-finger, and the *Sun* on the third, then in any other place, becauſe the nature of the Heart and Liver, and the ſympathy which they have with thoſe fingers, hath remarked thoſe places, as the particular houſes which theſe Planets have in the Hand, as they have in Heaven thoſe which are affected unto them.

All the difficulty reduceth it ſelf to this point, to know whether theſe ſtars do onely govern the principal parts of the body, and whether they communicate any ſecret vertue unto them, which cauſeth the good or ill diſpoſition which they have.

But to urge this queſtion as far as it might go, and to examine all the conſequences and circumſtances with that ſeverity

verity which Philoſophy hath uſed in theſe matters: beſides that, it were to put to Arbitration thoſe truths which Aſtrology placeth in the rank of things already judged, which its moſt opinionated Enemies are for the moſt part forced to confeſs:

This would require a Diſcourſe which would paſs the bounds of our deſigne, and offend the very method wherewith all Sciences ſhould be treated; for it will not give us leave to doubt or convert thoſe things which we meet with in it, and particularly defends us to cenſure the Principles whereupon they are eſtabliſhed, and make thoſe paſs for currant which are taken from the concluſions of ſuperior Sciences, how doubtfull ſoever they are, with the ſame priviledge as the Maximes and common Notions of the Mathematicks prevail. Its ſufficient for Chiromancy that Phyſick maintains its firſt foundation; all what it receives afterwards from Aſtrology may be allowed it,

it, or at leaſt brought to a pauſe, until we examine the grounds of Aſtrology it ſelf.

Article XX.

YEt that we may not leave a ſuſpition that thoſe concluſions which are drawn from thence for its principles, are altogether imaginary, and contrary to the truth; we ſhall make it appear by ſome obſervations which cannot be diſputed, that there are parts of the body under the particular direction of ſome of the Planets; and this will be nothing difficult for ſome of them; and although rejecting thoſe experiences wherewith Aſtrology might furniſh us on this occaſion, we have not enough of others to make an abſolute proof of this Truth, yet the firſt may ſeem to prejudge the reſt, and will leave a well founded conjecture for us to beleeve, that every member is governed by one of thoſe Stars, and that that Principle which

which Aſtrology hath made for Chiromancy is not ill eſtabliſhed.

Article XXI.

LEts therefore begin with the Brain. No man will conteſt, but that the Moon hath a ſecret Empire over it, and but that ſhe makes it more manifeſtly ſenſible of her power, then any of the reſt; for it ſwells and falls, encreaſeth and diminiſheth according as that Star is in the full or wain: for which cauſe, Phyſick which is not ignorant of theſe changes, takes care that the trepanning which ſhe appoints, be made with the greateſt precaution at the full of the Moon, becauſe it then knows the Brain is alſo full, and ſo drawing theſe membranes which environ nearer to the bone, it brings them in danger of being the more eaſily touched by the Inſtrument. But the diſeaſes of that part which have their acceſſes and fits according to the courſe of the Moon, evidently ſhew the

the Ligature and Sympathy which is betwixt them. For there are ſome which follow her motions ſo regularly, that they might be the Ephemerides thereof; and although ſhe be under the Horizon, although the ſick perſon endeavour by all means to ſhelter himſelf from her influences, yet all this hinders her not from the overflowing of a Flux, which at a ſet time happens at the change of her quarters, which he is ſenſible of without obſerving them in the Heavens, or in the Almanack. The aſſaults of the Epilepſy, do they not commonly follow the motions of that Planet? Are there not ſpecies of folly which we call Lunaticks? and have not Horſes diſeaſes in the head which bear that name, becauſe both the one and the other of them follow the motions of the Moon? In fine, do we not know that the rayes of that Star cauſe opinionated Fluxions, and makes perſons to love their complexions, if their faces are long expoſed, principally in their ſleep.

ſleep. Now all theſe effects can relate to nothing but its influences, becauſe they often happen when ſhe is hidden under the Earth, and in that condition, neither her light, nor the magnetick vertue which is attributed to her, cannot works on us; neither do we doubt the truth of theſe ſecret qualities, after thoſe many obſervations which have been made of an infinite many effects which they have produced. And amongſt other, the flowing of the Sea, which without diſpute follows the motion of the Moon, beginning ever when ſhe riſeth in our Horizon, or on that of the Antipodes, and having its greateſt force when ſhe hath attained their or our Meridian: For if we can demonſtrate, as it were eaſie to do, would this place admit the length of the Diſcourſe we ſhould make; if we can I ſay demonſtrate, that the Flood can proceed neither from the motion of the Earth, nor from the light of the Stars, nor from any magnetick vertue, nor by the impulſion of the

the Moon, nor by the rarefaction which heat cauſeth on the water, there can nothing but theſe influences remain which can be the cauſe of this admirable Motion; and which without doubt is ſo alſo of all thoſe accidents which we have now obſerved.

Article XXII.

IF it be acknowledged in that Star, and if it be from them that we have the direction of one of the principal parts of the body, we cannot doubt but that the Sun who is King, and as it were the father of all thereſt of the Planets, muſt alſo have ſome which are more powerfull; and but that he who concurs to the generation of all things, hath referved to himſelf the firſt and moſt noble parts of Animals, to have the conduct thereof, and communicates his vertues thereunto. Its not to be doubted but that he hath choſen the heart for his

his throne, and for the place of his exaltation; he reſides there as he is in Heaven in the midſt of all the Stars, I would ſay of all the members of the body which are governed by the Planets. From thence it gives the influence of its vertue to all the parts of the little world, and if in its courſe it happen to ſuffer any malignant aſpect, that member is ſenſible of it, and ſuffers with the diſorders of its Soveraign. It hath been indeed obſerved that thoſe who are ſick ſuffer an extraordinary weakneſs during the Eclipſes of the Sun, and that even thoſe who are of a delicate complexion ſenſibly reſent in themſelves the effect of this conſtellation: moreover, the vital faculty becomes ſo languiſhing in the Solſtices and Equinoctials, and when malignant Stars riſe with him, that *Hippocrates* hath forbidden us at ſuch times to make uſe of any remedy till after ten dayes. But we muſt not here forget an obſervation which that incomparable man hath written in

his Book of Dreams, which will not onely ſhew the Sympathy which is betwixt the Heart and the Sun, but alſo that which the Moon and the Stars have with the reſt of the parts; for after having ſuppoſed that the Sun hath relation with the middle of the body, the Moon with thoſe ranges which are in it, and the Stars with the inward parts; he ſaith, that if theſe Stars appear in a dream with that purity and regularity of motion, which is natural unto them, its a ſign of perfect health, and that there is nothing in the body, which follows not that order and rule which Nature requires: But if we ſee any one which obſcures it ſelf, which diſappears, or which is ſtopt in its courſe, its a ſign of a ſickneſs which is come to thoſe parts, which anſwer every one of them; for if theſe diſorders happen to the Stars, the ſickneſſes will be contracted into the habit of the body; if in the Moon, in the cavities of the body; but if it be in the Sun, it will be the ſtron-

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ger and harder to be cured, as that which aſſaults the principle of life. The middle he ſpeaks of, is to be underſtood onely of the vital parts which comprehend the Heart and thoſe parts which environ it.

Now if this be true, as reaſon and experience have ſo often ſince confirmed it, we muſt thence conclude, that ſince the imagination forms in its dreams all theſe images of the Sun to repreſent the good or ill diſpoſition of the Heart; Its neceſſary that it ſhould have ſome foundation to joyn together two things, which are ſo different in themſelves, and that in this part it finde ſolar qualities, which may ſerve as a model to thoſe figures and pictures which it makes of that Star: In a word, the particular influences which the Heart receives from the Sun, are the originals on which the Soul ſleeping takes all thoſe admiral copies; otherwiſe, why ſhould it not do ſo for ſome other member? and why in an inflamation of the Liver for

example, where heat is at that time greater then in the reſt of the body, ſhould it not repreſent to it ſelf that Star which is the Source of all the heat in the world, as well as it doth in the leſſer alterations of the Heart? Certainly, in this part there are vertues ſo ſtrange and hidden, that its impoſſible to relate them to the Elements; For that it often reſiſts flame without being able to be conſumed; that it will not grow ſoft in boiling, unleſs you take off its ears; that ſome fiſh can never be crooked, if it be left in their body; theſe are effects which are ſo particular unto it, and of which its ſo hard to render a reaſon by manifeſt qualities, and that it gives way for us to preſume that thoſe it hath, are of a higher order, and have relation, as *Ariſtotle* ſays, to the Element of the Stars.

Now if the influence which the Heart receives from the Sun is a cauſe that theſe dreams repreſent themſelves by the

the images of this Planet, the ſeveral diſpoſitions the heart is in, muſt needs cauſe the ſame from the Moon, and from other Stars, in relation to the cavities of the body and exteriour parts; and thence it is, that without doubt Aſtrology hath placed under the direction of the Moon, the Brain, the Stomack, the Inteſtines, the Bladder and the Matrix, which are the moſt conſiderable cavities of the body; but alſo that it hath diſtributed all the outward parts, to all the ſigns of the Zodiack, having firſt founded it on this doctrine of *Hippocrates*, whereto it hath ſince added its own experiences.

Article XXIII.

AFter all theſe reaſons, we need not doubt but that the other Planets alſo have their particular influences, and that they govern but as they do, ſome particular parts of the body; But Philoſophy hath taken ſo little care to take

obſervations thereof, that beſides thoſe which Aſtrology furniſheth us withal we have none which do obſerve the direction which *Jupiter* hath on the Liver, that which *Saturn* hath on the Spleen, *&c.* unleſs you will place in this rank thoſe ſcars and moles which are to be found naturally imprinted on thoſe parts. For its aſſured, that he at whoſe birth *Saturne* rules hath commonly one of theſe marks on the region of the Spleen; if it be *Jupiter*, on that of the Liver; if *Venus*, on the ſecret parts, and there is another betwixt the brows; for which cauſe *Dares Phrygius* in the Picture which he made of the fair *Hellen*, ſaid that ſhe had one betwixt her brows, which *Cornelius Nepos* hath expreſſed in theſe two fair Verſes;

Sola ſuperciliis nubes interflua variis,
Audaci macula tenues diſcriminat arcus.

But I eſteem not theſe obſervations juſt enough, nor ſufficiently confirmed by experi-

experience to draw a certain proof of what we pretend; it ſhall ſuffice us to ſay, that until there be a more exact inquiry made, the Sun and the Moon, who without difficulty command the Heart and the Brain, ſhall ſerve out of a prejudgment to make us beleeve that the reſt of the Planets have an empire over thoſe Members which Aſtrology hath ſubmitted them unto; and conſequently we may conclude, that that Principle which it hath aſſigned Chiromancy is not without foundation, and that it may maintain a great many of the promiſes which it hath made.

Article XXIV.

THeſe are the reaſons on which I did beleeve the eſtabliſhment might be made, which might alſo ſerve to regulate many things which are not yet agreed on in the practice of this Art, to obſerve the cauſes of divers effects which are to be found therein; and if I

do not deceive my ſelf, they will prepare the minde to beleeve, that Metopoſcopy wants no more then this foundation to makes it an Art, and to maintain the truth of its maximes: for if the noble parts have ſo great a connexion with the hand, they in all probability ought to have a greater with the face, which is the abridgement of all the body, the ſeat of the Sences, and the Souls mirror; and if vertues do not confound themſelves, as hath been ſhown, every one may have, as in the Hand, its proper and affected place; that of the Heart will be admitted into one place, that of the Liver into another, and ſo for the reſt; and conſequently the ſame Planets which command thoſe parts will govern the ſame places, and will there leave the marks of the good or ill influences which they have ſhed abroad through the principal members of the Body. But ſo curious a matter, and ſo careleſsly examined, requires a particular Diſcourſe as well as this, and

with

with this had need of new obſervations to confirm the truth thereof: Perhaps I ſhall have one day time to communicate theſe unto you, which I have obſerved, and to ſhew you, that the whole man appears in the face; we may ſay that Man hath not been well known, ſince we have not known thoſe wonders which are in his face. Reſuming therefore our former diſcourſe, I ſaid, that thoſe reaſons which we had deduced, regulate many things which are doubtfull in the practice of this Art; for there are ſome which hold, that we muſt not ſtop at the inſpection of the Hands; and that that of the Feet is alſo neceſſary; that the left Hand ought to be conſidered in women, and of thoſe who are born in the night; and the right in men, and of thoſe who are born by day: But the advantages which the Hands have above the Feet clearly ſhow that the inſpection of theſe is altogether uſeleſs, and that there is to be ſeen in the Hands all what can be expected from this kinde

of

of knowledge. Moreover, the right Hand being more noble then the left, in what ſenſe ſoever it be, and at what time ſoever we are born, ought to be more conſidered then this; principally for what concerns the Heart, the Liver, and the Brain, which have moſt communication with it; but the left carries it beyond the other in reſpect of the Spleen and the other parts which are on the ſame ſide, by reaſon of that power which rectitude hath in thoſe encounters. Finally, what we have ſaid of the length, breadth and depth, affords cauſes for that diverſity which is to be found in the lines; for thoſe which are ſimple ſhew that the vertue is weak, the length being the firſt eſſay it makes; thoſe which are croſſed witneſs that its ſtronger, being extended in breadth; and that it hath performed its laſt endeavour in thoſe which are deep. But I am not awares, that I inſenſibly enter into the particularities of thoſe things which I intended to avoid; I fear even leaſt

I have too much explicated my ſelf on the generals, and leſt I ſhould make ſome beleeve by the certainty I which find in them, that I give the ſame credit to particulars; yet am I very far from that thought. I do indeed lay the foundation of a Science which ſeems to me ſufficiently ſolid, but I do not finde materials to finiſh the building: for the greateſt part of theſe Rules and Preceps whereof the ſtructure is to be made are not well eſtabliſhed, the experiences which maintain them are not ſufficiently verified, and we had need of a new proviſion of obſervations, which ought to be made with all neceſſary exactneſs and certainty, to give it ſuch a form and ſolidity as Art and Science require. But whence ſhould this be expected, ſince that thoſe who could do it, would not employ themſelves therein? and when ſhould we hope for it, ſince there is ſo much to be done, and ſo much difficulty in the well doing thereof?

Yet were there any who would em-

ploy

ploy themſelves therein, and who might not deſpair, but that they were able ſufficiently to provide for the expence of ſo great an edifice; they will in my opinion be obliged to you for having engaged me in maintaining their work, and deſigning for them the foundation which they were to build upon; and even I dare tell you, you are alſo obliged to me. For if you conſider my employments, and my ordinary ſtudies, you may eaſily perceive how far I have ſwerved from them to follow your inclinations, and that I could not render you a more aſſured proof of the friendſhip I have for you, then by expoſing my ſelf to cenſure, to ſatisfie your curioſity; I ought not apprehend yours, becauſe I know it will be favourable towards me; but I fear that of the Publick, from whom we muſt never expect favour, and whoſe judgements are always moſt ſevere, and ſometimes unjuſt: make me not therefore appear before that rude Tribunal, unleſs you are very well aſſured

aſſured that I ſhall avoid the puniſhment of timorous writers, and hazard not without a great precaution that little eſteem which good fortune hath acquired for me, and for the preſervation whereof, in my opinion, you ought to intereſt your ſelf, ſince you know that I am,

SIR,

From *Paris* this firſt of *January.* 1653.

Your moſt humble and moſt affectionate Servant,

LA. CHAMBRE.

FINIS.